

MEMMOIRS OF LITERATURE.

MONDAY, April 28. 1712.

DE REBUS GESTIS JOANNIS

II. Lusitanorum Regis, Optimi Principis nuncupati; ad Augustissimum Regem PETRUM II. Auctore EMMA-NUELE TELLESIO SYLVIO, Marchione Alegretensi, Regi a Sanctoribus Consiliis, è Primariis Cubiculario, Triunviro fisci moderatore, &c. Juxta Editionem Ulyssiponensem. Hagæ Comitum, apud Adrianum Moetjens. MDCCXII.

That is, *THE HISTORT* of JOHN II. King of Portugal, dedicated to his Majesty PETER II. By EMMANUEL TELLEZ DE SILVA, Marquis of ALEGRETE, &c. Reprinted from the Lisbon-Edi-

tion. Hague. 1712. In 4to. pagg. 279.

THIS short History of JOHN II. King of Portugal is written in a neat and perspicuous Style, and interspersed with several judicious Reflexions: The Matters contained in it are generally Curious and Entertaining; and therefore this New Edition, printed from that of *Lisbon*, must needs be very acceptable to the Readers. I shall not give a particular Account of the Life of that Prince, being contented to take notice of some remarkable Passages.

1. *John II.* Son of *Alfonso V.* was born at *Lisbon* the 11th of *May* 1435. He had an Excellent Education bestowed upon him, and discovered so many Admirable Qualities in his Younger Years, that the King his Father consulted him upon all important Affairs. He proved a very Warlike Prince, a great Politician;

tician; and the Illustrious Author of his Life says he had all the necessary Qualifications to wear a Crown.

2. King *Alfonso* set out from *Portugal*, and went into *France*, to ask some Succours of *Lewis XI.* against *Ferdinand* King of *Castile*; but that Prince being disappointed in his Expectation, grew weary of the World, and resolved to visit the Holy Places at *Jerusalem*, and to spend the remaining Part of his Life in a Monastery. He acquainted his Son with his Design, and ordered him to get himself proclaimed King. Prince *John* readily obeyed, and was acknowledged his Father's Successor to the Crown of *Portugal*. Not long after, *Alfonso* changed his Mind, and instead of going into the Holy Land, returned into *Portugal*, and landed there, when no body expected him. *John* waited upon his Father, and resigned the Kingdom to him. It was a curious Spectacle to see those Two Princes compliment one another upon such an extraordinary Occasion. The Father desired his Son several times to keep the Crown; but the Son besought his Father to resume it, and at last prevailed upon him.

I shall set down the following Passage in the Author's own Words, to give the Readers a Specimen of his Style. "Nobilitas Lusitana Regis sui adventum summo cum gaudio accepit, publicisque spectaculis celebravit. Quippe non minus filium timebat, quam patrem amabat. Pares quidem militari virtute, sed moribus dissimi-

"les hos Principes fuisse constat. "Alfonso clementia nobilium amorem conciliabat, Joannes severitate iisdem timorem incutiebat; "ille supplicibus parcebat, hic flagitiosos damnabat; pater miseris refugium, filius strenuis patrocinium; alter incuriosus ac varius, "alter pervigil ac constans; itaque "Alfonso optimi viri, Joannes optimi principis nomen non immerito nacti sunt".

3. After the Death of *Alfonso*, *John* was crowned a Second Time; and tho the Nobility were very much afflicted at the Death of his Father, yet they put on a chearful Countenance: Whereupon the Author makes the following Reflexion: *Nulli quippe apud novum Principem jactantius latantur, quam qui maxime moerent.* King *John* expressed his Esteem upon all Occasions for those Military Men, who distinguish'd themselves by their Valour. One Day having ask'd one of his Courtiers a Glass of Water, that Gentleman let fall the Glass accidentally. All the Courtiers fell a laughing; but the King told them: *Why do you laugh at a Man for letting fall a Glass, since he never let fall a Dart.* That Prince being very ambitious of immortalizing his Name, writ a *Latin* Letter to the Famous *Politian*, whereby he invited him to come into *Portugal* in order to write the History of that Kingdom. He stood Godfather for a *Jew*, who turned Christian; and perceiving the Priest wanted a Piece of Cloth to wipe off the Oil, with which *Neophytes* are anointed, he immediately tore off a Piece of his Shirt,

Shirt, and gave it to the Priest, saying it was an Honourable Thing for a King to have a Share in such a Holy Function.

4. The Nobility of Portugal had a Right to condemn their Vassals to Death. King John suppressed that Privilege, and several others: Whereupon the Nobility resolved to maintain their Privileges. The Duke of Braganza, being the most powerful Lord, stood up against the King with great Resolution. The King began to suspect him, and at last resolved to have him put to Death. All the Particulars relating to that Affair may be seen in this Book. The Trial of the Duke of Braganza is a curious Piece of History: He was beheaded in the Year 1483. That Lord having heard what was objected against him, neither confess'd nor deny'd it, being contented to implore the King's Mercy in these Words of David: *Non INTRES in judicium cum servo tuo, Domine; quia non justificabitur IN CONSPECTU TUO omnis vivens.* That is: ENTER not into Judgment with your Servant, O Lord; for in your SIGHT * shall no Man living be justified.

5. It was under the Reign of John I. Grandfather of John II. that Guinea, and several Islands of the Ocean, were first discovered by the Portuguese. John II. resolved to

* I must observe, that the King was present at the Trial, notwithstanding the Remonstrances, that were made to him to the contrary.

make himself Master of that Country: To that end he caused a Fleet to be fitted out, which arrived upon the Coasts of Guinea in December 1481. The Portuguese were kindly received by the King, who permitted them to build a Castle in his Country, and to have a free Trade in it.

6. The Author gives us an Account of a remarkable Conspiracy against the King's Life. A young Duke was at the Head of the Conspirators. The King being informed of it, sent for him upon another Pretence, and ask'd him this Question: *Cousin, what would you do to a Man, who should design to kill you?* The Duke, being somewhat frightened, answered, *I would endeavour to prevent him.* You have condemned yourself, replied the King; and immediately he stabbed him in several Places. Some other Conspirators were beheaded, and others ran away.

7. I need not mention what the Author says concerning Christopher Columbo, a Genoese, who offer'd King John to discover † a new World. Every body knows that Columbo, not liking the Proposals of the King of Portugal, went to Ferdinand King of Castile, by whom he was kindly received, and sent upon that Discovery. The Readers will find in this History a further Account of the

† I have read somewhere, that Christopher Columbo had the first Hint of a New World from a Manuscript Map, which he saw in Portugal.

New Countries discovered by the Portuguese in *Africa*; and particularly how the Cape of *Good Hope* was found out by *Bartholomew Diaz*.

8. *John* received, out of Compassion, a vast Number of *Jews* expell'd from *Spain* by *Ferdinand*; but he did it upon condition that they should embrace the Christian Religion. The Author observes, that "tho he severely punish'd those, who persisted in Judaism, or relapsed into it, their coming into *Portugal* has occasioned great Mischiefs in that Kingdom".

9. The King being sensible, that his Kingdom was not sufficiently provided with Horses for the War, put out a Proclamation, importing, That for the Time to come no body should ride upon a Mule. The Clergy exclaimed against it, and said, that being independent upon the Royal Authority, they could not be compell'd to obey that Law: *Clamabant sacrum violari jus, si ipsi regiae potestati minime obnoxii, regio edicto parere cogerentur*. Whereupon the King declared, that they were not comprehended under that Law. But he ordered by another Proclamation, That no Smith should shoe a Mule. The Clergy cried out against this Second Proclamation, and complained, that it was as bad as the First. However they submitted, when they saw that the King himself, tho sick, would never ride upon a Mule.

10. 'Tis observable, that King *John*, tho a very Warlike Prince,

was a great Lover and Promoter of Learning. It was by his means, that Learning began to flourish in *Portugal* among those Gentlemen, who made Profession of Arms. Whereupon our Historian makes a Reflexion no less true, than glorious to the Portuguese Nation. "I shall (*says he*) occasionally deplore the Unhappiness of those Nations, which despise Learning, and fancy the Art of War is the only Thing that ought to be minded; as if War and Learning were inconsistent; whereas they help one another in such a manner, that a State cannot be happy with Unlearned Military Men, or with Learned Men unqualified for the War". The Readers may be well pleased to find here the Author's own Words. "*Ejus (Regis) favore literæ apud nos usui armorum deditos jamdiu squalentes, florere cœperunt. Liceat nobis per occasionem breviter condolere infelicitatem illarum gentium, quæ literas contemnunt, falso existimantes armorum curam unicam habendam; perinde ac si belli & literarum studia sibi invicem noceant, cum potius mutuo inter se adeo juventur, ut nec duces indocti, nec literati inermes rempublicam beare possint*".

11. The Author informs us, that the King put an End to a Quarrel between the Bishop of *Coimbra*, and the Prior of the Canons of *St. Austin*. That Quarrel was occasioned by a thing of no moment; but the Consequences of it would have been very pernicious, had not the King

King prevented them. It were to be wish'd the Historian had given us a short Account of that Quarrel: I am apt to believe it would have been the most entertaining Part of my Extract.

12. The following Particulars are very curious. *Christopher Columbo* having discovered Part of a New World, was forced by stormy Weather to touch at *Lisbon* upon his Return into *Spain*. He waited upon King *John*, gave him a long Account of his Navigation, and so highly extolled the Wealth of those Countries which he had found out, that he seemed to reflect upon that Prince for refusing to accept his Proposals. The King being displeased with it, and looking upon *Columbo* as a Man, who had encroached upon the Right of the *Portuguese* in making such Discoveries, heard him with some Uneasiness, and dismiss'd him with a disobliging Answer. Soon after being vexed, either because he had neglected a fair Opportunity of enlarging his Dominions, or because the *Portuguese* were no longer the only Nation that could boast of having discovered unknown Countries, he summoned his Council to deliberate about it. The Council were divided in their Opinions. Some declared, that *Columbo* should be put to Death. "For (said they) if we kill that Man, who is the only Person that knows the Way into those Countries, no body will advise King *Ferdinand* to carry on such a chargeable and doubtful Enterprize. Besides, suppose any body

"should advise him to it, the Undertaking would be very dangerous". They added, that "when the Question is about the Publick Good, a greater Regard ought to be had to what is Useful than to what is Honest; and that *Columbo* deserved to be put to Death for deceiving Two Kings, by pretending to make them believe, that his new Attempt was not prejudicial to the Right of the *Portuguese*".

Others were of Opinion, "That the King would break the Laws of Hospitality, if he should put to Death a Man, whom he had friendly received in one of his Ports, and admitted into his Royal Presence; that Faith ought never to be violated, even for the Publick Good; that it were much better to fit out a Fleet with all Speed, and to take Possession of all the Countries newly discover'd by the *Portuguese*, before *Ferdinand* could take any Resolution in such a doubtful Case, and make the necessary Preparations for a Sea-Expedition".

The King yielded to this last Opinion, and having made several Presents to *Columbo*, permitted him to set out for *Spain*. In the meantime he ordered, that a Fleet should be made ready with all possible Diligence. Whereupon there arose a great Contest between *John* and *Ferdinand*: Several Ambassadors were sent on both Sides to pacify that Difference. One of the Two last *Spanish* Ambassadors being lame, and the other an empty shallow Man; the King of *Portugal* said it

was an Embassy that had neither Head nor Feet. At last the Two Princes made a Treaty, whereby they divided the World between themselves. *John*, having the Right of chusing, because he was the First Discoverer of New Countries, kept the *Eastern* Parts for himself, and left the *Western* to *Ferdinand*. That Treaty was confirmed by Pope *Alexander VI*.

13. Our Historian informs us, that the King being very zealous for the Conversion of the *Jews*, who had fled into his Kingdom, caused a great many *Jewish* Children to be baptized, and taken from their Parents, and sent them to the Isle of *St. Thomas* on the Coast of *Africa* under the *Aequator*.

14. That Prince was always very careful, that every body should pay him the Respect due to a King. Being upon his Death-bed, one of his Officers pull'd him by the Beard, to awake him from a Fit of Lethargy. The King awaked, and told him, *It had been more decent to pull him by the Feet*.

15. We are told, that King *John* died in a very edifying Manner. An Altar was set up in his Chamber; and a Crucifix, and the Images of the Holy Virgin, and of *St. John the Baptist*, were placed upon it. He frequently confess'd his Sins, forgave his Enemies, and took his leave of all his Friends. A Noble Man ask'd him a Present through the Wounds of *Jesus Christ*: The King granted him his Request, and added, that he had never denied

any thing, that was ask'd him in that manner. But when he perceived that the Noble-Man grew troublesome and excessive in his Demands, he plainly told him, that he would not dispose of the Wealth of a Kingdom that was no longer his. He confess'd that he had lived a very unchaste Life. Afterwards he desired, that the History of the Sufferings and Death of *Jesus Christ* should be read to him, and heard it with great Devotion. He declared, that the Title of *Highbness* should be no longer bestowed upon him, because he was only a miserable Man. He severely reprov'd a Bishop, whose Conduct was not answerable to his Character; and the Bishop promised him to mend his Life. Lastly, he expired reciting the Hymn, *O Lamb of God, that takest away the Sins of the World, have mercy upon me*.

The Bishop, who attended that Prince to his last Breath, and another Lord, found accidentally a Box, which the King kept very private. They expected to find in it those Poisons, with which he was said to have hastened the Death of several Persons; and therefore they opened the Box with a Design to burn them, lest they should fall into the Hands of some Men, who would have blasted his Reputation upon that account. But, to their great Surprise, they found nothing in it but Disciplines, and other Instruments with which he mortified his Body *.

* Sed pro venenis invenerunt flagella, & alia cruciandi corporis instrumenta.

16. An Author, who publishes a Book in a Country where the Inquisition prevails, can never be too cautious; which is the Reason why the following Lines have been inserted at the End of this History. They appear to me very curious.

Si forte Libellus aliqua verba contineat, quæ Ethnicorum ritus redoleant; Auctor profitetur eo animo scripta esse, ut Latinae linguae candor servetur, & in Christianum sensum accipiantur, seque, omniaque sua Sanctæ Matris Ecclesiæ decretis libentissimè submittit.

L O N D O N.

DR. *Whitby* has answered the Book of Dr. *Edwards*, Principal of *Jesus-College* at *Oxford*, mentioned in the 1st Volume of these *Memoirs*.

A full Answer to the Arguments of the Reverend Dr. *Jonathan Edwards*, for the Opinion of St. *Austin* concerning the Imputation of the first Sin of *Adam*, for guilt to all his Posterity; proving that Doctrine to be contrary, I. To the common Principles of Mankind. II. To the clear Evidence of Reason. III. To the Scriptures expounded by the Holy Fathers. IV. To the Sentiments of most of the Ancients before St. *Austin's* Time, and of the Greek and Eastern Churches at, and after that time. By *Daniel Whitby*, D. D. and Chantor of the Church of *Sarum*. London: Printed for *John Wyat* at the Rose in St. *Paul's* Churchyard. 1712. in 8vo. Pagg. 196.

The Author declares that he is resolved to keep within the Bounds of Moderation in answering his Antagonist; and alledges two Reasons for it. 1. Because a bitter Zeal in Theological Controversies "tends highly to the Prejudice of our most excellent Religion, and shelters Men in their Iniquity, putting into their Hearts this vile Suspicion that [Divines] do not from [their] Hearts believe those Precepts, which in [their] Writings [they] so plainly do transgress". 2. Because such a "Practice tends to justify profane Men in their wicked Courses, and puts into their Mouths this Plea: Why may not we as well transgress those Precepts which relate to Sobriety, Temperance, and Chastity, by

"Gluttony and Drunkenness, by Whoredom and Adultery, as you Divines take the Liberty to transgress those Precepts which do as plainly say, Judge not, that you be not judged; condemn not, that ye be not condemned; for with what measure you mete, it shall be measured to you again. (The Author quotes several other Passages to the same purpose.) Or why should we dread these Words of Christ in Exposition of the Seventh Commandment, He that looketh on a Woman to lust after her, hath committed Adultery with her in his Heart; if you dread not his Words relating to the Exposition of the Sixth Commandment, He that calleth his Brother Raka, shall be in danger of the Judgment, and he that saith to him, thou Fool, shall be in danger of Hell-fire. Are not Hatred, Emulations, Wrath, Strife, Envyings, as much Works of the Flesh, as Adultery and Fornication? Are not Revilers, as well as Fornicators, numbred amongst those, who shall not inherit the Kingdom of God, or of Christ? Why therefore may we not hope to escape as well as you?"

Dr. *Whitby* mentions several Eminent Bishops and Divines of the Church of England, who are of his Opinion; and tells us, that the Reverend Bishop *Ken*, now in Heaven, declared himself, not long before his Death, against the Imputation of Original Sin, and told [him], the Canonists, in the *Trent-Council* embraced it, because "it was the Doctrine they best understood". The Author proceeds to shew how he understands the IXth Article of the Church, and in what Sense he subscribesto it. Here follows the Substance of his Doctrine concerning the Subject in question.

1. He denies this Assertion of Dr. Edwards, That the Posterity of Adam are all guilty before God, by reason of that Offence which Adam only personally committed; or that they became Sinners by Imputation, reputed Sinners in him on that Account.

2. He grants, That the Posterity of Adam have derived from him such a Nature, as renders us prone to evil as soon as we are capable of sinning, and from whence proceed all those disorderly Appetites and Passions which we labour under. But he denies, That this Nature renders us Sinners, properly so call'd, from the Birth.

3. He grants, That the Posterity of Adam are not born with that original Righteousness, in which Adam was created; but he denies that to be their Sin.

Afterwards the Author lays down some general *Postulata* confirmed by the common Sense and Reason of Mankind, and the joint Suffrage of the Holy Fathers.

In the next Place, he answers all the Passages of the Holy Scripture, that have been alledged against him. Upon the famous Text, *Psal. LI. 7. Behold I was shapen in Iniquity, and in sin did my Mother conceive me*; he observes, among other Things, that it was the Custom of the Jews and Eastern Nations to use strong Metaphors and hyperbolical Expressions. Thus David says, *Psal. LVIII. 4. The Wicked are estranged from the Womb, they go astray from the Belly, and speak Lies*. And we read in the Book of Wisdom *XII. 10. Sin is bred in their very Nature (the Nature of the Wicked)*. And God says of the treacherous Jews, that they were Transgressors from the Womb, *Isa. XLVIII. 8. Cicero* expresses himself much in the same manner: *Simul & atque editi in lucem, & suscepti sumus, in omni continue pravitate versamur*. And yet (says Dr. Whitby) I believe he was no Assertor of original Sin.

On the contrary, the Son of Syrach says, *The Fear of the Lord was created with the faithful in the Womb*, *Eccles. I. 14.* and *Job xxxi. 18. I have guided the Widow from my Mother's Womb*. "From which Words (says our Author) it as much follows, that Charity and the Fear of God, are in good Men from

"the Womb; as from [the] Words of David, that he, and all Men were Sinners from the Womb".

In the Third place, the Learned Author undertakes to confirm his Opinion by several other Arguments from Scripture, Reason, and the Judgment of Antiquity; and answers some Objections.

The Readers will find at the End of this Book a Dialogue between *Doctor Profundus*, (so the Author styles Dr. Edwards,) and Mr. Trifler (as Dr. Whitby is pleased to call himself.) The Author concludes in a triumphant Manner, and proclaims to the World, that he has obtained a compleat Victory over his Antagonist. "It is time I see, to have done: The Doctor begins to be Cholerick: I will tell him a Story, and so conclude. Once upon a time, there was one Ambrose, who thought himself an expert Champion at the Art of Boxing; and therefore gave a Country Fellow Half a Crown to box with him. The Countryman took his Money, and beat him soundly. His Father, standing by, said, Son Ambrose, give him the other Half a Crown; he hath not beat thee half enough. Now the Doctor did me the Honour to send me the Book I have now answered; and if he hath not yet enough, let him send me such another, and it shall, by God's Assistance, be as fully answer'd and confuted by

His Friend and Servant,

DANIEL WHITBY.

If the Learned Dr. Edwards thinks fit to answer this Challenge, and to publish a Reply adorned with a Tale; I shall not fail to give an Account of It, and to insert the Story at length.

ERRATUM.

In the last Sheet, Pag. 122. Col. 1. Lin. 26. for *Consulit* read *Consuluit*.

* Tusc. Quest. Cap. III.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)